Επτομὴ Βίβλου το Ἔμβλημα.

THe Night once come, which *Lampe* implyes,
Doe not presume to close thine eyes,
Till thou dost on Conscience looke,
Who here presents thee with a Booke:
Read, in thy Closet search thy sin,
Conscience stands to shut thee in:
Where, whilst thou dost thy God implore,
She her owne selfe shall keepe the doore.
What she here speaks is Heathen Greeke
To old-Law-men, but those who seeke
God as they ought, by Gospell, shall
Finde it her new Originall.
Adde onely this Construction to it,
Doe it *Exactly*, or never doe it.

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London, *Printed for I. Benson.* 1639.

Triall of Conſcience.

IN A *Quotidian Exerciſe.*

Who ſhall ſet ſcourges over my thoughts? or the Diſcipline of wiſedome over my Heart? Ecclus. 22.

Lord, thou knoweſt my downe-ſitting, and my upriſing, thou underſtandeſt my thoughts long before: Thou art about my path and my bed, and ſpieſt out all my wayes. Pſa. 139

Written by THO. RILEY.

LONDON;
Printed by *J. Okes*, for *John Benſon*, and are to be ſold at his ſhop in St. *Dunſtans* Church-yard. 1639.

To the Right Honourable Lady, the Countesse of D. &c,

Most pious Lady:

THat's all the Title I shall bee bold with at this time; your Religion *in my eyes being a more*

glorious attribute than your Court-ly Honours : *I am glad your* Re-queſt (*though I wiſh it had beene a* Command) *hath prevented my ſlackneſſe, and turn'd my* Pre-ſent *into a* Debt, *and my* Gift *into a* Du-

a Duty: GOD knows with what joy I read your faire Letter, when I perceiv'd Your holy desire to bee instructed by Writing concerning the dayly Tryall of Conscience, which beforemee past over

in a ſhort Diſ-
courſe, which is
but conceite and
thought made au-
dible by Words;
whereas the du-
ring Character is
both thought and
word made vi-
ſible and perma-
nent. I would to
God (ſo much I
tender

tender my Soules good) that I were alwaies thus imployed, upon condition I could bee alwaies thus happily prevented in the unforc'd desires of a Devoute Soule. So little cause your honour had to complement

a feare of trouble in my task, which is above merit rewarded in the very imployment, especially since your Goodnesse hath condescended to request, where your Greatnesse might command. Hee that in this would

would not ſerve you, would forfeit the Title of Servant to his God; who put it into your ſoule, to put Your Conſcience into a Quotidian Triall: *a great myſterie in Divinity, every heart does not conceive*

conceive it, every
eye cannot see it
or both these be-
ing yeelded, every
hand cannot skil
to put that in acti-
on, which the
heart has in spe-
culation. Concer-
ning which in-
comparable helpe
to all Devotion,

I could relate unto you what admirable and Divine Elogies it has beene Crowned within the circle of all Ages, ever since the Patriarch walk't out into the Fields to meditate, even to this colder time

of

of, at the best luke
warme Religion
by what, and how
many glorious Lu
minaries of the
Church, nay, the
very Sophies and
Philosophers
hath been set upon
a hill conspicuous
to all the World;
had the World not
lost

loſt her old Eye-
ſight : But the
rare Opinion your
Honour profeſſes
to have enter-
ain'd of it at my
irſt Diſcourſe,
aves all this La-
our, and I ſhall
ereafter ranke
our admiration
f it amongſt the
choyſeſt

choyseſt Argu-
ments, both of its
uſe & glory: both
being exceeding
ample; the uſe be-
cauſe of its neceſ-
ſity to Man; the
glory by reaſon of
our familiaritie
with God: A-
braham beeing
from hence eſpe-
cially

cially ſtil'd Gods Friend. *We ſee, that ſpeaking after the manner of men, time has deriv'd unto us a Proverbe, viz.* that even reckonings make long Friends. GOD *has caught the World, or would*

doe

doe in her owne Dialect: For this EXAMINATION being derived from a Latin word that signifies the Tongue of the Scales, is nothing else but a just and even Triall of the Conscience (by that weight which

Law

Law exacts, and that Allowance which Gospel permits) every Day in the Sight of GOD, that all Accounts of the Soule may be even before the Image of Death, that is, Sleepe ſieze on us in a figure: So

So that let GOD
pleaſe to call
when hee plea-
ſes, no Minuite
ſhall finde us
in ſecurity, all
our Accompts
are made, and
writ in the blood
of a Mediator,
all is even, be-
cauſe hee has
paid

paide all, and
hus GOD and
wee are Friends
for all our ine-
quality: Thus
with Enoch wee
walke with GOD
here, till it pleaſe
him to tranſlate
us to a better
place. This is the
Tryall in gene-
ral,

rall, and a hap-
py Soule it is
wheresoever this
gracious Guest
shall make abode:
Wherfore to make
some little, but
constant prepara-
tion, Ile onely doe
as much for the
Stranger, as the
Shunanite did
for

for the waifaring Prophet, provide a Table, a Stoole, and a Candleſtick, the one for his repaſt, the other for his repoſe, the laſt for his late and early Sections and Devotions, that is, by way of Introdu-

Ction ſet downe three generall Requiſites neceſſary to bee obſerved of all thoſe who intend to reape a bleſſing by this exerciſe.

Triall

Triall of Conſcience.

The firſt Section.

THe firſt is, that this *Tryall* bee not undertaken with any reluctancy, as a burthen or taſke of compell'd piety, but

with alacrity rather, and as a great gift and priviledge from Almighty God towards an exercis'd ſoule, that whereas moſt in the World runne on, not conſidering what debts and treſpaſſes they owe for unto their God, who takes a Note-booke of every dayes tranſgreſſions, til the ſumme amounts above the power of payment; yet we have beene made ſo happy, as to have this duty reveal'd

reveal'd for its excellent uſe; there's one bleſſing, and to have both an earneſt of ſome, and a promiſe of more power, upon our Prayers, to performe what's reveal'd, there's another. Wherefore reſolve, by Gods aſſiſtance, to goe on conſtantly and chearefully, or elſe better not begin at all.

This is the firſt, the ſecond follows it, even in its owne nature: namely this.

The ſecond Section.

THe ſecond is, that this Holy Exerciſe being thus begun, we beware that we gather all day for our accompt at night, referring every bleſſing received, and every ſin ſo much as in an obſerved thought committed, to its proper place againſt evening that the accompts may

be the more full, expediate, and eaſie: As for example, as ſoone as I finde I have done, or ſpoke, or thought any thing amiſſe, though amongſt a Million of multitudes, let me bee ſure to ſpeake inwardly to my Soule in this, or the like wing'd ejaculation: Well, this word, or this thought, ſince (O Lord) it has pleaſed thee to diſcover it unto me, ſhal, I hope, coſt mee many a bitter ſigh at my night-ac-

counts, before I dare to cloſe my eyes : A very thought will doe it, even at any worke of our Calling; though I confeſſe more or leſſe ſhould bee ſet apart, according as God has bleſt us with opportunity, that Devotion neither turne ſloath, as the ſuperſtitious Cloiſter hath made it, nor a Ceremony of our ſecurity, as the *Libertine* would have it, nor Tyranny, as the fearefull weake Chri-

Chriſtian makes it: for in true Devotion all workes of our calling and family-affaires may be diligently obſerved, and yet our acts of Piety nevertheleſſe neglected; nay, the more obſerved: with our moderate care God ſanctifies the workes of our relative eſtate, wherein God has put us, as an extraordinary prevention of temptations, and as the great amunition in this and all

other ſpirituall imploiments : becauſe that beſides the Prayer of workes, as the Wiſe man ſayes, *Prov.* 14. 10. *The Soule knowes its owne bitterneſſe, and a ſtranger ſhall not meddle with her joy* : That is, a good ſoule, as it feeles many things for her ſinnes, and yet complaines not unto the World, but unto God, who is able to comfort, by ſighes and groanes which cannot be ut-

ter'd;

ter'd ; even then perchance, when the aſpect lookes cheerefully upon all ſociety ; ſo in her joyes conceiv'd quietly for mercy receiv'd, ſhee can ſend up thankes to God, when the world thinkes ſhee is about a more inferiour imployment, and ſo as the heart workes in ſecret, God ſees in ſecret, and will, though not upon our merit, yet upon his owne free promiſe, reward us openly : this

is

is intimated in that of *Job* : *Job* 4. So I received a thing ſecretly, and as ſome Tranſlations reade it, My Eare received the Veines of his Whiſper: And this is the ſecond preparatory.

The third Section.

THe third makes all compleate, and is nothing but a conſtant and ſetled courſe of

of Temperance & Moderation : take away this, and we ruine all religious courſes for ever, becauſe the life of all pious actions is conſtancy and perſeverance in practice, which are acts of ſetled and undiſturb'd reaſon : how then ſhall any religious duty bee perform'd, when intemperance has ſtolne away both our reaſon & memory, ſo that either wee quite omit it, & ſo lye downe in our beds

beddes (in *Davids* phraſe) like Sheepe and Beaſts in Hell, or elſe huddle it over ſo perfunctorily, that the action makes not ſo much for our good, as the manner of it doubles our condemnation. Men may thinke what they pleaſe, but God is not mocked, neither has he, ſayes *Solomon*, any pleaſure in fooles: Nor is the intemperance I here exclude onely in fare, as meats

and

and drinks, but equally of cuſtomary paſſions, not regulated by enlightned Reaſon, as exceſſive mirth, immoderate ſorrow, fondly over-flowing and toyiſh love, unreaſonable auſterity, and moroſe behaviour, though the beſt and moſt divine courſes of Devotion may conſiſt with the caſuall unfortunate acts of theſe affections, yet with their cuſtomes and habits they cannot;

not; to this I adde the intemperance of the Tongue, eſpecially in joculary and ſlight diſcourſe, where many a vaine word flies out unregarded. Now if I muſt give accompt for every idle word at the day of Judgement, as Truth it ſelfe ſayes wee ſhall, unleſſe I make the accompt even here in the day of Indulgence, how is it poſſible, that if I make light of theſe words, but either I muſt be forc'd

forc'd to omit the accompt, by reaſon of the infinite number, which is deſperate, or elſe teare and wound my Conſcience every day by a moſt tedious and ſufferable examination of this one particular? which by conſequence through the infirmity of the fleſh, policy of the Devill, without ſpeciall mercy and ayde of God, may bring an univerſall loathing and hate upon the whole duty,

which

which would be a misery in the end above all expressions miserable: No marvaile then that St. *James* concludes so roundly in his first Chapter, *If any man seemes to bee devout or religious amongst you, and yet bridle not his Tongue, all that mans devotion and religion is vaine.* And this with helpe of your devout Comment may suffice for the preparatory to this great duty: I will now,

God

God willing, in all plainneſſe ſhewyou the duty it ſelfe.

Examination, or dayly *tryall* of the *Conſciẽce*, that's the name, and in effect is but caſting up accounts with God, and providing that the bookes of our Conſciences here agree with that regiſter that God dayly takes above: a taske eaſie enough to that ſoule on whom God hath beſtowed a true faith in a Saviour, for his Treaſure

ſure expends all, no coſt at all to us, *Chriſt* gives the Coyne, the hand of Faith, onely numbers it, and delivers it to whom it is due. This is the ordinary courſe of living in a continuall peace, though compaſt with all outward croſſes and miſeries in the World; for to a good heart, ſo long as it can neſtle in the boſome of eternity, and like that beloved Diſciple, leane upon the breaſt of her Maſter

Maſter Jeſus, all is well, though it fall out to be the very night of treaſon and paſſion : at which time truely this duty is thought by ſome Divines to have beene manifeſted in a moſt exact and extraordinary Example : You know when our Lord was ſet at meate, that ſad night in which he was betrayed, and told his Diſciples that notwithſtanding all his divine acts of Love, giving his fleſh for their

their foode, and blood for their drinke, yet one of his owne Diſciples ſhould betray him : every one, even *Iſcariot*, but in Hypocriſie, beganne firſt to aske his owne Conſcience, and then Chriſt, who knew more of them than their owne ſoules, *Lord is it I? Matth.* 26. As if every one, except *Judas*, had ſaid in order; Lord, I know, that although I know nothing by my ſelfe, yet am I not there-

thereby juſtified, and therefore having examined my Conſcience concerning this thy propheſie, that one of us ſhall betray thee, albeit I finde all cleare and free from the leaſt intention of ſo foule a Treaſon, yet ſince thou only knowſt what may enter into mans baſe heart, if thou keep not out all our temptations; I beſeech thee ſpare me not, if I be the man, name mee, ſhew me, as a moſt hideous

deous Monster of ingratitude; such a sinne deserves a shame above the age and sufferance of mortality : therefore, deare Master, since my Conscience cannot tell mee of my sinne, thou art greater than my Conscience, and knowest all things : oh tell mee whether I am that sinfull wretch or no.

I would to God every Lords Supper had beene thus eaten, and all Consciences exa-

examin'd beyond their owne knowledge, by an appeale unto *Chriſt*, concerning their very ſecret and unknowne ſinnes, before they eate of that Bread, and drinke of that Cuppe: but we go further, and preſcribe this courſe, after all Suppers, becauſe all may be our laſt, before wee dare take any reſt, more or leſſe, as health and other importances ſhall unfeignedly permirt; and to ſay concening

all thoughts, words, and actions: Ah Lord, thou haſt propheſied in thy Word, that there are ſome amongſt us wicked men, though never ſo much bleſt by thee, who having left thee the Creator, have ſet their hearts upon the Creature, profit, pleaſures, honours, humours, bellies, Lord is it I? Others, that in the ſuperſtitious vanities of their minde have ſet up Idols to wor-

ſhip

ſhip 'em, and who ſerve thee after their owne wills, not thy Rules, who relye on Angels and Saints, and their owne arme for helpe: Lord is it I? Some thou ſayeſt there are who take thy name in vaine, by horrid oaths, blaſphemies, jeſtings upon ſacred Writ, miſtakes of Miniſters, infirmities of the Prophets, in their function of Preaching and Reading the holy Word: Lord is it I?

Others, who neglect their workes of calling upon Dayes of working, and yet propha ne the dayes of reſt by working unlawfull things; by idleneſſe, by lawleſſe and unpermitted Recreations, by not frequenting the publicke place of holy worſhip on the Lords Day, and other holy times appointed; by ſlighting of Common Prayer, unreverent and careleſſe behaviour, unconformable Geſtures

ſtures in the time of Divine Service; by having itching eares at Sermons, and cenſuring all, more than practiſing any: by neglect of the Lords Work upon the Lords Day; ſome by Judaizing nicety; ſome by Heathen prophaneſſe; ſome there be that are guilty of all theſe things, Lord is it I? If it be, Lord ſpeake to my ſoule in the Revelation of thy Love, that it my re-

turne an Anſwer in the confeſſion of her owne unworthineſſe, that I may repent even before I ſinne, becauſe I know all ſinnes of all degrees would bee mine without thy gracious prevention.

And thus, as I have ſhewed you in the firſt Table of the Decalogue, ſo you ought to proceede in the ſecond, and examine all tranſgreſſions of unrighteouſneſſe and falſhood againſt our Bro-

Brother, of exceſſe and luſt, diſtemperance againſt our owne perſons, immediately taking this Caveat, That you alwayes reduce the firſt motion of any ſinne you have cõmitted, to that Commandement which forbids the laſt act: as if thou haſt falne into that vile ſinne of unadviſed wrath: Nay, if but inward rankor & malice of the heart, aſke pardon as for Murther: if but a

laſcivious glance has paſt the whole day; aſke mercy as for Adultery; for God can never bee enough glorified, nor man too abaſed before God: All inward and cloſe murmurings againſt any ſuperiour, or the Dictates of lawfull Authority, all proud ſpeaking and boaſting of our owne worth, muſt bee refer'd to the breaches of the firſt Commandement, and ſo of the reſt: and then

after

after all theſe Lords is it I, thy Conſcience doubtleſſe will often anſwer, as Chriſt did to *Iſcariot*, *Thou haſt ſaidit*, confeſſe and amend. Now for the better performance of this rare exerciſe, I'le ſet downe theſe few Conditions.

The firſt Section.

FIrſt, it muſt be done ENTIRELY, totally, not by peece-meales; ſome peculiar minuits muſt bee ſet apart, wherein this worke may bee entirely attended on, and becauſe many living under the authority of ill-hour'd Maſters, cannot be maſters of their owne time, 'tis ſafeſt to

to ſet that time apart, which immediately precedes our time of reſt, and then make our bodies by this holy and Divine ſervice, a true Temple unto the God of *Iſrael*: And this once begunne, *Davids* vow muſt bee every day every mans reſolution: *I will not ſuffer my eyes to ſleepe, nor eyelids to ſlumber; no, not the Temples of my head to take any reſt, untill I finde a place for the*

Temple

Temple of the Lord, an habitation for the mighty God of Jacob : The heart may and muſt treaſure up againſt night all the day long true and impartiall notes : but this muſt be the entire time for the generall accompts, and conferring Gods bookes and our owne together, ſo wee ſhall quickly by Gods helpe, ſee every thing that is amiſſe in us, and what wee finde extraordinary evill, learne to have

an

an extraordinary ſorrow for it, and an extraordinary care over it; that although it chance not to be quite remov'd, yet every day may be ſenſible, or at leaſt be hopefull of ſome abatement.

This is the firſt, that it be done entirely, without interruption, at ſome peculiar deſtin'd ſeaſon.

The ſecond Section.

THE ſecond requires, that beſides this, it alſo bee performed *accurately*, *exactly*; not ſlightly, nor careleſſely, but as that Royall Prophet us'd to doe it: Behold, O Lord, how I labour in my Prayer, and am vexed; vexed, becauſe after all my care and diligence, I finde ſuch imper-

imperfections even in my Prayers : And in the 77. *Pſalme, verſe* 6. At night I commune and diſcourſe with my owne heart, and examine or ſearch out my Spirit, or (as the word will beare it) and ſweep my Spirit : No wet finger worke, no ſlight buſineſſe, no perfunctory imployment, no Exerciſe by the By: but attention, privacy, meditation, deepe ſtudy, recollection, examination, cleanſing (as with

with a Broome) all, ſo much as filth and Duſt in every angle of the heart, though it be never ſo tedious, and the ſtir'd duſt flie up in our very eyes and noſtrils: and yet there are ſome wayes of allaying this duſt ſo farre, as it ſhall not flye ſo high as to hurt that eye that diſcovers it; as wee ſee in our daily experience, a little water ſprinkled will ſo unite ſo many of the little bodies together, that

at

at length they grow ſo heavy, that they cannot aſcend at all, but are ſwept out with pollutions of a greater ſize: if wee ſweepe ſoftly, *commune with your hearts, and bee quiet, Pſal.* 4. 'Tis juſt ſo with the Soule in this caſe: the Devill, like his jugling vaſſals, would faine bee raiſing of miſts, even from that which wee are ſweeping out; but wee muſt know that all he raiſes is on purpoſe to over-

over-perplexe us at the ſight of our owne pollutions: and therefore keepe but this duſt from flying upwards, and all is well: a little blood or water out of our Saviours ſide will doe it, and keepe all ſo low, that nothing ſhall riſe up, either to ſhame or trouble us: This being a ſpeciall Caveat about this ſecond Conditiõ, that we take not ſo ſeverely an exact account, that it ſhould

tend

tend to dejection, or threaten a deſperation: No, before ever wee looke upon the ſinne that pollutes us, as we are Chriſtians, let us bee provided of ſome of the immaculate Lambes blood, that has cleanſed us from the Tyranny and condemning power of all ſinne: ſo that if wee diſcover moſt high & hainous offences in our Soules, let the ſight bee cauſe not of a ſullen acedy, and lazy diſ-

diſconſolation, but of a quicke and lively remorſe, rather a while Contemplating the greatneſſe and glory of that mercy which has promis'd to pardō ſo great a ſinne, and ſo great a number upon a true Repentance; not that man may dare to preſume, but that man ſhould not dare to deſpaire, and that all ſinnes ſhould produce a pious humiliation, but never any impious Dejection, there

there being no ſinne in all the World more dangerous to man, nor more derogatory from the glory of a God Saviour, than Deſperation for any ſinne whatſoever. The Devill often nicknames ungodly ſorrow, and deſperate thoughts by the faire Title of Mortification and Humility : but both groſſely falſe, becauſe Mortification alwaies workes by Faith : Humility ſubmits in hope

hope and love, but Deſperation has loſt all Faith and Hope: and ſurely unreligious Melancholy is directly oppoſite to Love, and Hope and Faith altogether: And therefore I adde a third Condition of a high and myſterious conſequence.

The

The third Section.

THe third is, that all bee done affectionately, feelingly, with a lively ſence both of godly joy for mercies receiv'd, and godly ſorrow for ſins detected; that all our feares may bee of Love, and all our Loves ſeaſon'd with Filiall Reverence, all our joyes, joyes of ſacred

cred teares, and all our ſighes and ſorrowings iſſues of joy: like good natur'd and pious children, who having falne into any offence againſt indulgent Parents, are ſad and ſure of pardon togeth er nay, the certainty of the one, increaſes the dolour of the other, becauſe to good ſoules offence is greater torment than puniſhment: ſo lovely is mercy to a penitent, and yet ſo foule is ſinne

to

to a religiouſly ſad delinquent, becauſe the abuſe of Clemency in a Judge, aggravates the Lawes tranſgreſſion above the act of the Peccant: wherfore take this as a myſtery in this rare Art of dayly *Tryall*: It may and will doubtleſſe fall out, that upon often practice of this duty, the nature of our dayes may differ; and that upon ſome Accompts wee may, as wee ſhall alwayes,

both more or leſſe, finde more mercies beſtowed than ſinnes committed, ſo powerfull may grace by the gift of God bee : other times the ſinnes may appeare farre above poſitive particular mercies, for that of preſervation is continuall : if the firſt fall out, as our owne ſoules can onely teſtifie, then joy tryumphes ; if the laſt, then ſorrow has got the Day. Wherefore have a care never

to

to performe one without the other ; if joy for mercies beginne, let Religious ſorrow for the very imperfections of thy good actions conclude the Meditation, for feare joy alone grow either proud or wanton, or daring : If ſorrow for a multitude of fallings, before the Meditation ceaſe, raiſe thy ſoule up with contemplation of that joy which ought to be in a

ſinner, though never ſo ſinfull, becauſe of a Saviour, for feare griefe grow deſperate, and diſhonour the infinite mercy of thy JESUS, and deſtroy thy peace here, and thy whole perſon hereafter. Let this bee retain'd as a Myſtery, when thou entereſt into thy privacies: but this is onely in particular; now for the generall, ſince Chriſt has made Mercy exalt it ſelfe againſt

gainſt Juſtice, joy muſt be heire, and at laſt have a double portion: Every thing here, though it muſt bee done ſtrictly and exactly, yet alwayes cheerefully: *David* in the 77. *Pſalme* calls this Exerciſe his Song, as if it had beene his chiefe Recreation, and indeede ſo it is: And although the Devill may awhile trouble us, and our fleſh loath it, yet at length

length it will appeare to a well practis'd ſoule, a very ſacred paſtime, and continuall Jubilee, and every day ſhall bee as that awfull time at which they receive the Sacrament, a ſerious Holy-day: for the truth is, ſo long as Faith is ſtrong in the Breaſt of any Chriſtian, the very ſight of our ſinnes, the moſt ougly things in the World have a kinde

of

of comfort: If as Nature had beſtowed two eyes upon us, one to be caſt upon a Saviour to love him, as the other upon the ſinne to loath it: and as great a comfort it will be to ſee every day ſo many of our ſinnes by this Triall apprehended, and condemned; and ſlaine by Mortification; as it was for the *Iſraelites*, before they ſlept to ſee all their blacke *Ægyptian* e-

nemies lye dead upon the ſhore: however, if for Tryall ſake it pleaſe God to permit a ſpirituall deſertion to lye upon us, let us be quiet, ſtill waiting for the gift of God in patience: for who are wee that God ſhould beſtow ſo great a bleſſing and ſpirituall joy upon us? And above all things, in ſuch a cauſe deferre not ſpirituall counſell one minuite: God works powerfully and

and miraculouſly in the accepted wayes of his owne Ordinance: and I would to God every one would know this: the very ignorance of it being ſo great and undiſcern'd a ſinne: in ſuch caſes, the 103. *Pſalme* is of admirable uſe, and ſo is the 51: In one word, mercies muſt be ſo rejoyc'd in, that they double our induſtry in pleaſing their Author: Sinnes muſt bee ſo la-

mented in Faith, that the griefe ſhall double both our experience of mercy, and caution of future tranſgreſſion, which cannot bee, unleſſe wee loath our ſinnes at heighth in oppoſition to Gods purity, and cry out with *Job*: Since my eye has ſeene thee, I repented and abhorre my ſelfe, and repent in Aſhes: that is, Works of mortification, hardneſſe, want of delicacy,

cacy, ſlender and courſe fare, watchfulneſſe for a while, and the like, and in all conſtancy: that's the fourth condition: all the act in generall muſt bee done conſtantly, no omiſſion. Thoſe who ſerve God, God loves them to the end; and they who continue to love God, ſerve him to the end: If ſeven times fall, ſeven times riſe againe: nay, if ſeventy ſeven times,

times, ſeventy thouſand times, as often repent, and be ſure to continue thy Tryall, and care over all thy actions, remembring the Barre at which thou art to arraigne thy ſelfe, before Night ſhall give thee reſt; a little day of Judgement: ſo doubtleſſe by the implored mercy of God, our continuall ſurveying of Gods mercies, and our owne ſinnes conſtantly

ly every day, cannot chuſe but raiſe in us moſt admirable love towards the one, and moſt juſt hatred of the other, that wee ſhall arrive to an excellent temper of the ſoule, which wee ſhall manifeſt in Devotion to our God, in love to every man in Temperance and Chaſtity, and Sobriety to our owne ſoules and bodies. What an inutterable bleſſing is it,

that

that Heaven ſhould be thus on earth, and that every day wee ſhould have ſo free acceſſe, and familiar intercourſe with the King of Heaven and Earth? Burne, and not conſume, like *Moſes* his Chappell in the Buſh: for otherwiſe our God is a conſuming fire.

The fift Section.

THe laſt Condition follows, without which, Conſtancy may chance not to doe ſo much as ſhee ought; and this is *Aptitude*, all muſt bee done fitly, conveniently, proportionably, or we loſe a great part of the bleſſing: The meaning is this: No man we know, but as all

all have all, has ſome peculiar reigning imperfection, the Darling vice, and the tye of all the reſt: ſome have it in thoughts, & muſings of vaine-glory, and Caſtles in the Aire. Others in their words, oft ſwearing, jeſting ſlanders, filthy diſcourſe, &c. Others in groſſe Actions of ſeverall ſorts: Now whatſoever it be, if thy hearts impartiall experience ſhall (after Prayer

er to God how to finde it, ſince the Devill ſo ſtrives to conceale it) once finde by cuſtome and ſelfe-love what & which it is; then muſt the heart at time of *Tryall* take a double ſurvey of all her particulars, lay a double weight of ſorrowes Mortification upon all her Extravagances, ſet a double watch over all her by-pathes, avoyding every occaſion that has heretofore

fore but tended unto any of her acts ; and the more noted occaſions, it were not amiſſe to take a peculiar Catalogue of them, by ſome Characters onely knowne unto our ſelves, that wee may meete with all her baites, & aſſure our ſelves, diſſolve this knot, and you looſen every ſinne in the body. Boſome ſinnes are the very life of all the reſt, take them away,

way, and it is eaſie to remove the other, with this great promiſe, that this being but one exerciſe of a thouſand, though truely, I thinke the beſt, wee lay no vertue or efficacy upon the exerciſe, but all upon the co-operating Grace, and bleſſing of God. And thus I have ſhew'd you briefly and plainely how the Triall muſt bee done: I muſt now ſhew you what muſt

muſt be done, and the ſeverall parts of this *Exerciſe*, and all too with the ſame brevity.

The firſt Section.

FIrſt then, though particular order may be free, I ſhould preſcribe that the whole courſe and order of the Devotion from the beginning to the end might compleatly bee agreed

ed

ed upon before ever the knee were bended: after this, having ſet our ſelves not in the lazy poſture of one knee, and a columnary elbow, but to ſuch a poſition, that might with its owne reverence ſtrike the Maſter with a thought of what he is about, a Publican proſtration, a humble eye, a ſadly ſerious Aſpect, a beaten breaſt, deepe but quiet groanes,

ſtill

ſtill and lowly voice; all this even Nature would dictate to a Heathen. After this let the Prayer begin with a gratefull rehearſall of Gods mercies, under which name reckon his Judgments alſo, which his wiſedome and love has chaſtiſed thee by, or try'd thy love to him by laying them on thoſe who have relations of love unto thee, as the ſoule has treaſur'd

treaſur'd the ſtore up from time to time in particular for thoſe of that day, even to that liberty of prayer: and becauſe none may bee omitted, let Jeſus bee mentioned one for all; for from eternall Election to eternall glory all is Jeſus; ſo deſiring God for his ſake to make us really thankfull for them to him, and his bounty to continue thē to us, according to his owne

owne will. The firſt part, which I call the *Euchariſt*, or giving of thankes, is diſcharged ſufficiently.

The ſecond Section.

THe ſecond part, le it be Confeſſion o ſinnes in generall from the firſt to th laſt of this day where in we have liv'd, fo herein is Gods merc wonderfully magni fi'

fi'd, and our owne vile-neſſe mightily aggra-vated, that notwith-ſtanding all Gods fa-vours, yet we have un-graciouſly rebel'd, and yet notwithſtanding all our rebellions, God has not left off to bee gracious: in that wee ſee him affoord us time and power to pray for pardon: ſo af-ter particular enume-ration, with dolour of heart, after the manner fore preſcribed, let

us with a Catholicke Confeſſion of knowne and unknowne, not without particular Contrition, for our noted ſins of omiſſion, as well as for our reigning and boſome enormities committed, deſire God to take his owne way in chaſtizing of us heere, that we may be ſaved hereafter; and ſo for Chriſt Jeſus his ſake to ſend the Comforter into our hearts both with

with peace and power; peace of Conſcience, as touching what wee have done, and power never to doe the ſame againe, upon the allurements or threates of the whole world.

The ſecond Section.

THis ſecond part thus concluded, the third may fitly be entred by tranſiti-

on, of magnifying the mercy of God, in permitting us by the interceſſion of Ieſus to pray for one another, and promiſing to heare our Supplications powr'd out entirely for our Brethren; nay, to bleſſe us for doing that, for which God gives us both will and power to doe it: Oh the depth of ſuch a mercy!

The third Section.

THis third part then I'le call *Interceſſion*, which muſt containe a briefe, but paſſionate deſire unto Almighty God: firſt, to glorifie his owne name, in the wayes of his owne Will upon all fleſh, though never ſo unpleaſant to carnall Reaſon. Secondly,

ly, to have mercy upon all men, and to multiply meanes of effectuall converſion to all ungodly men, whether within, or without the pale of the Church. Thirdly, and in eſpeciall manner, to bleſſe the univerſall Church, to heare the groanes of the Saints, and to come quickly, and to prepare every heart for his Comming meane-while (whic

is the fourth part) to bleſſe, amongſt other Chriſtian Kingdomes, that wherein wee enjoy freedome of Religion, and therein to pray for the Lords Annoynted, the Queene, the blood Royall: likewiſe for all perſons, of all ſorts, in all places, that all may receive their meaſure of Grace, and ſerve God accordingly in their ſeverall Callings: and in par-

ticular to deſire God to beſtow a double portion upon all our friends, and all thoſe who have relation unto us in the bond of blood, affinity, or acquaintance. Fiftly, to labour for a bleſſing upon our enemies, and ſo the more earneſtly to ſolicite God, the more averſe wee finde perchance our Hearts from our Tongues; and yet beware not to

leave

leave, but even with teares to aſke, till we finde ſome flame of Charity in our ſoules, aſking forgivneſſe that wee finde ſo little; for without this, all the Exerciſe is nothing: for this part is the very touch-ſtone of all true prayers, the very tryall of the Tryall: many a thouſand will pray exceeding well till they come to this, which they either omit, or performe it

perfunctorily and deceitfully, with reſervations and diſtinctions, and ſo all their prayers turne into ſinne, and their owne curſe: a thing, I am affraid, which is a Canker in moſt Mens and Womens Devotions, who otherwiſe carry a great eſteeme and fame of Piety: ſo ſeeing we are to conclude with the Lord Prayer, wherein we pray God (the phraſe

doubt

doubtleſſe was put ſo by the Spirit on purpoſe) to forgive us our Treſpaſſes, as wee forgive them that treſpaſſe againſt us; if then wee retaine the leaſt ill will, the leaſt ſwelling of heart, the leaſt motions of revenge, or diſdaine, or neglect: it is our owne prayer, that God would doe the like by us; oh the horrour and ſtupidity of ſuch Devotion, curſe, and damme

damme our ſelves, for the leaſt wrath of God reſerved, excludes from Heaven, as well as his whole diſpleaſure. I would to God all would lay this to heart; for aſſure our ſelves, the Propher ſpeakes true, *The Lord is not mocked.* Sixtly, becauſe ſinnes of combination and ſociety are the greateſt ſinnes, as wherein, like the Devill, wee turne Tempters, and

as

as much as lies in us, ſtrive to damme o-thers alſo : For this cauſe I would have a peculiar remembrance of thoſe, whom at any time wee have cauſed to ſinne either by temptation or Scan-all ; and a deſiring of God that he would leſſe us with ſacred opportunities, where-by wee might confeſſe our ſinnes to one ano-ther, leaſt the heart of one ſhould be hard-

ned,

ned, becauſe it perceives not the heart of the other ſoftned, eſpecially when the tempted and ſeduced perſon has an opinion of the Tempters Piety or Knowledge there the Tempter commits a double ſinne, if hee impart not at firſt opportunity, his remorſe and repentance which God has beſtowed upon him: and although ſome may pretend equa

equality of tranſgreſſion becauſe of ones conſent to the others allurement, or in two alike, willing to a fact: yet take this as a Rule, that one alwayes is in Gods eſteeme unequal, and in Nature it cannot bee, but that either temptation, or at leaſt mention, muſt ſet one tranſgreſſour formoſt; may, in the penitence both are bound, who have ſinned by ſociety, to eſteeme themſelves

ſelves each as firſt in the breach of Gods Law, at leaſt co-equals: This is a Myſtery. Seventhly, there muſt be ſupplication made for all afflicted people, whether in minde, or body, or eſtate: eſpecially for thoſe who ſuffer for the Teſtimony of a good Conſcience, as likewiſe for thoſe who groane under a bad one: which would bee the neceſſary doome of

of every man living, did not God in mercy interpoſe the wounded body of a juſt Mediator betwixt our ſinnes and us. Laſtly, though God permits Charity a higher place, yet Humility accepts of this for our owne perſons, wherein according to that power of utterance, which God ſhall beſtow upon the ſoule, wee are to implore moſt earneſtly, but

but briefly, firſt that God would glorifie himſelfe in us, whether by life or death, and onely ſo farre grant our former Petitions, as they ſhall ſtand in conformity to his ſacred will and pleaſure: but withall, that ſince Ieſus has ſuffered the juſt for the unjuſt, God would be pleaſed to glorifie himſelfe in mercy, and for our Saviours ſake, to grant us a

lively

lively Faith, by vertue of which wee may ſincerely lament our ſinnes, by whoſe power wee may indeed be thankfull for his mercies, moſt unfeignedly carefull to grow in piety and ſaving knowledge: and that all this might happily bee effected, pray unto God unceſſantly for his grace and protection this Night, and for this Day, and a daily

dayly competency of his earthly bleſſings, ſo farre forth, that wee may attend upon Gods Worke without Diſtraction, ſtill referring all to Divine pleaſure, and beſeeching God, that whatſoever in theſe our ſinfull prayers, through unworthineſſe we have not dar'd, or ignorance beene able to aſke, or through any imperfection or ſinne have either miſtak't

or

or omitted, his mercy would bee pleaſed to grant thoſe things, to pardon that unworthineſſe, and ſinne, and ignorance, and make up that imperfection, for his ſake who is his wiſedome, our merit, and righteouſneſſe, and the perfection of all things, Jeſus Chriſt, the righteous, to whom, with the father, & holy Spirit, three Perſons, one God, be all glory and

power

power for ever. So deſiring God that wee may have leave to ſhut up our ſinfull prayers, with that perfect forme which our Saviour taught us: Let us conclude all with the Lords prayer, and ſo compoſe our ſelves to reſt, having committed all to Chriſt, as unto a faithfull Redeemer; Morning muſt doe as much for the night, as the night did for the day.

Thus

THus the prescription of the whole duty being finisht, Ile suppose Your Honour, Madam, in the faire Hopes of those Prayers, which I promise to send

to

to Heaven eve-
ry Day for Your
ſucceſſe, a happy
Proficient in this
Rare Exerciſe;
and heereupon I
dare propheſie
of two temptati-
ons that will
ſieze uppon you:
for Sathan being
as

as it were thus rejected, and dayly exorcis'd by these Acts of Devotions, and therefore mad to see a Soule out of his reach, tempts backe againe at Distance, with all

his force and policy : Two extreames are his fatall baits. First, (which lightly is the most impious) he'le perswade to a kinde of horrour in the Exercise, and consequently

ly a loathing of it; ſo that perchance a double feare may ſeize upon you; one if You omit it, ſuggeſting that You have loſt Your former Love; another, if you performe, ſuggeſting

that the ſinners prayers are vain, and that you ſuperſtitiouſly worſhip God in a way that hee has not required: but now obſerve it, and you ſhall find both falſe: for firſt, I have ſhewed that

that this Exercise must be enterd upon as a priviledge, not an injunction, because it is neither our power nor merit that we can performe so rare a worke, but the indulgence of God our Father.

Secondly, that our ſinnes appeare ſo plaine to God; ſo much the better, ſo long as Man presumes not, the Mercies of God are the more magnified: Nor is there any feare of Super-

Superſtition, ſince God has commanded the Duty and the manner both: both which God hath done partly by explicite command, partly by implicite in all thoſe places where hee commands us

to walke circum-
ſpectly, to trye
our wayes, to
call to remem-
brance our miſ-
deeds and his
mercies, to ſearch
our ſpirits, to
Examine our
hearts: This is the
very duty Conſo-
nant

nant to the Text, and the manner not repugnant; so that praier to God for cheerefulnesse in his service, and humility, will lay the Devill by Gods assistance, as soone as it is rais'd. Wherefore

the next time hee appeares, it ſhall be in quite contrary ſhape, and ſo ſet a worke his ſecond extreame, which tends as much to Preſumption, as the other to Deſperation: The Suggeſtions

are

are these, that You are exceeding happy in the Practice, *that GOD is Your Debtor for this supererogation, & that all Men are Your inferiours, because scarce one so holy as Your selfe,*

ſelfe, that this Exerciſe hath ſome inherent rare quality, and the like: but all this alſo is quickly anſwered, if you remember that it is the gift and power of GOD, not your owne, that

that ever you per-
form'd, or so much
as thought upon
so sacred an Ex-
ercise, and yet
that the Exer-
cise is not to
bee Idoliz'd, be-
cause of it selfe
it works nothing,
merits nothing,
moves

thing, moves no-
thing ; onely as
GOD blesses his
owne Instrument,
which any Exer-
cise may doe as
well as this, if
God please; onely
this is a Duty
drawne in con-
formity to his
revea-

revealed Will, which makes God blesse it the better; not for the exercises sake, but for Christs sake, in whose Name wee pray; To which it is not dissonant, and yet consonant to the

fate

fate of man; ſo then ſelfe-denial, or one thought of originall impurity, daſhes this Cockatrice in the Egge. This I thought good to forewarne your ſoule of, becauſe I would fore-arme it: I ſhal

pray

pray to God, that any of my Labours may advantage Your Honour in Your course of Religion; and so rest, with a pious ambition of being still thus imploy'd.

Your Honours in all due observance.

T. R.

FINIS.

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